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Married Harriet Amelia Decker (Little) Sept. 22, 1848, who was born March 13, 1826, and came to Utah Oct. 5, 1847.
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Their children: Ephraim Marcelles b. June 21, 1849; Marcia Amelia b. July 3, 1851; O. Alvarus b. Sept. 15, 1853; Harriet Page b. Feb. 25, 1856; Clara Vilate b. July 10, 1858; Charles Decker b. Dec. 22, 1860; Perry Isaac b. Jan. 20, 1863. Family home, Salt Lake City.

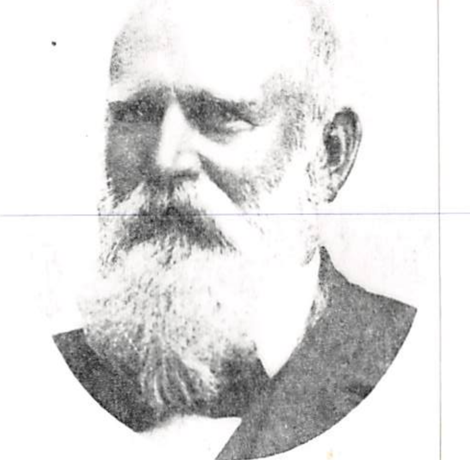
(1) Harriet Amelia Decker was the widow of Edwin S. Little, who died shortly after leaving Nauvoo. They had one child: George Edwin b. Aug. 6, 1844, who came to Utah with his mother.

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(3) Married Thisbe Quilly Read April 6, 1862 (daughter of Samuel and Georgiana Read), who was born April 26, 1847, London, Eng., and came to Utah with Daniel Tyler handcart company. Their children: Ella M. b. Nov. 3, 1863, died; Walter Ernest b. June 19, 1865, m. Mary E. Stewart April 15, 1887; Martha Georgiana b. Aug. 20, 1867, m. Daniel Allen March 20, 1886; Amy Alicia b. Jan. 29, 1870, m. John Giles Dec. 21, 1887; Thisbe b. March 28, 1872, m. Samuel Allen Oct. 27, 1892; Knowlton b. Jan. 26, 1874, died; Sidney Alvarus b. April 4, 1875, m. Martha Hubber; Ray Elijah b. Aug. 24, 1877, d. Sept. 3, 1910; Lillie Maria b. Aug. 2, 1879, m. James Wodscow; Arthur Eugene b. May 14, 1882, m. Mattie Little; Nettie May b. Nov. 8, 1884, m. Henry Giles; Clara Ellen b. Aug. 9, 1888, m. Robert Kittley.

Assisted in bringing immigrants to Utah. First counselor to Bishop Henry Giles of Blue Valley ward; patriarch. Mail carrier in early days. Died in Grass Valley, Utah.



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## EPHRAIM KNOWLTON HANKS

Ephraim Knowlton Hanks, was born March 21, 1826 at Madison, Lake County, Ohio, the son of Benjamin Hanks and Martha Knowlton. He was the sixth of twelve children.

In early years he was known as the "Little Blacksmith," and his cheerful disposition won him many friends.

After serving three years in the U.S. Navy, he joined the Mormon Church and was one of the first to volunteer for the Mormon Battalion. He came to Utah July 29, 1847 with the James Brown Contingent, Mormon Battalion, Company D.

He married Harriet Amelia Decker (Little), Sept. 22, 1848, who was born March 13, 1826, and came to Utah October 5, 1847. Their children: Ephraim Marcelles b. June 21, 1849; Marcia Amelia b. July 3,





1851; O. Alvarus b. Sept. 15, 1853; Harriett Page, b. Feb. 25, 1856; Clara Vilate b. July 10, 1858; Charles Decker, b. Dec. 22, 1860; Perry Isaac b. Jan. 20, 1863.

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Ephraim was active in the Church, was a farmer, Mormon Scout and mail carrier. He spent much time among hostile Indians of the plains while assisting in bringing immigrants to Utah. Among the Indians, he won love and their respect and had a great influence over them. Being handy with a





horse, lariat and gun, he provided much needed food for the pioneers. He crossed over plains and mountains more than 50 times delivering mail, each trip taking from 40 to 90 days.

Ephraim was blessed with the power of healing and this talent increased after he was ordained a patriarch. Pres. Brigham Young said, "he was always ready to lay down his own life for the authorities of the Church." At the time of his death, June 9, 1896, he was serving as 1st counselor to Bishop Henry Giles of Blue Valley Ward, Wayne County. Burial took place in Gainesville, Utah.

forced many from their homes, put many hundreds of acres of choice lands under water and brought decline to the community.

For some years the industrial leaders of Utah and the nation had realized the value of a reservoir along Provo River. The growth of Utah's major industrial centers, including Salt Lake City and Provo, created a vast need for water storage and new hydro-electric projects.

Thus, in 1938 work began on a reservoir in the lower part of Wasatch County, known as the Deer Creek project. Three years were required to complete the dam, which held back the water that began to inundate Charleston.

Even though Charleston's landscape has changed considerably over the years, the people have not changed. As the waters began to rise behind the dam, many were forced to move their homes to other areas. However, those who remained have held fast to the fundamental virtues of courage and integrity that have played so great a part in shaping the lives of men.

As far as can be determined, the first two white men to camp in the area of Charleston were Charles Shelton and his brother-in-law, Alex Wilkins. They were surveyors from Provo, and came into the valley to lay out some of the property.

The first settlers to take up land claims in Charleston were George Noakes, William Manning and Mr. Manning's son, Freeman, who were all from Provo. They came in the spring of 1859 and put in a limited crop of grain, but lost the entire crop through frost. William Manning built a log house and corral on his land, which was Charleston's first permanent building. During the winter of 1859-60, Mr. Manning wintered some stock on his ranch.

Others were soon attracted to the Charleston area and began to take up land for homes and farms. Ephraim K. Hanks, an able assistant to President Brigham Young in the pioneer trek of 1847 brought his family to Charleston to settle. Mr. Hanks, noted as a scout and peace-maker among the Indians, was also instrumental in saving the Martin Handcart Company from starvation in the snows of Wyoming.

Early in 1860 John S. McAffee and his family arrived from Scotland and began settling some of the lands near Mr. Hanks. Others who claimed farm land in the Charleston area were John Ritchie, Nymphas C. Murdock, William Wright, Lewis Mecham, Enoch Richins, George W. Brown, John Brown and William Bagley.

The government opened up Charleston to homesteading in 1862 and the records show that John Eldrige was one of the first to receive homestead rights. He died before his homesteading time was completed, but his wife, Sina Eldrige completed the homestead. Others who took out homestead rights in Charleston included David Walker, George Noakes, George T. Giles, Joseph E. Taylor, Stanley Davis, Joseph Bagley, Finity Daybell, Emmanuel Richman, George Simmons, Esther Davies, Joseph Nelson, Isaac Brown, William Winterton, David Young, El

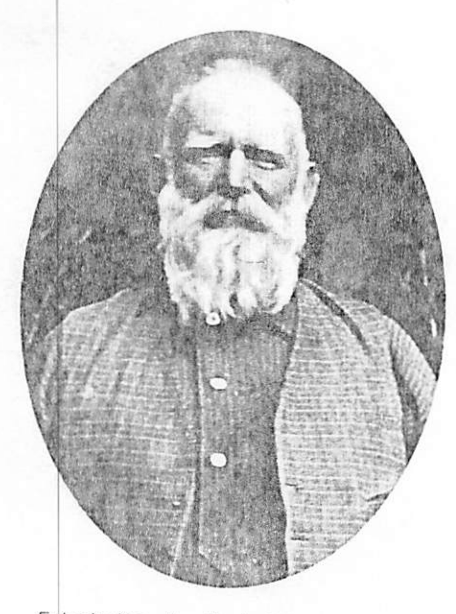
When Brigham Young learned that these companies were still on the plains, he spoke to the Saints who had gathered for general conference. The meeting was actually held on 5 October, one day before the conference officially convened. Brigham Young said:

"The text will be, 'to get them here.'...

"I shall call upon the Bishops this day, I shall not wait until to-morrow nor until next day, for 60 good mule teams and 12 or 15 wagons....

"I will tell you all that your faith, religion, and profession of religion, will never save one soul of you in the celestial kingdom of our God, unless you carry out just such principles as I am now teaching you. Go and bring in those people now on the plains."[12] The response was impressive. Sixteen wagon loads of food and supplies were quickly assembled; and on the morning of 7 October, sixteen good four-mule teams and twenty-seven hardy young men (known as Brigham Young's "Minute Men") headed eastward with the first provisions. More help was solicited and obtained from all parts of the territory. By the end of October, two hundred and fifty teams were on the road to give relief.

Meanwhile early snows trapped the Willie Company a few miles east of South Pass and the Martin Company further back near the last crossing of the North Platte River. Relief parties finally found the Willie Company on 19 October and the Martin Company nine days later. Some rescuers looking for the Martin Company had even turned back thinking that the immigrants must have found some kind of winter quarters. The Saints in both companies were freezing, listless, and near starvation. Scores of them were already dead, and even after help arrived, nearly a hundred more died.



*Ephraim Knowlton Hanks (1826–96) was ordained a seventy while living in Nauvoo, where he labored on the Nauvoo Temple. He served in the Mormon Battalion. After going to Utah he carried the United States mail between Salt Lake and the Missouri River, a distance of over twelve hundred miles. Ephraim crossed the plains over fifty times in seven years. Three years prior to his death he was ordained a patriarch by Brigham Young, Jr.*

One of the first to find the desperate Martin Company was the hardy Ephraim Hanks, who had killed and butchered a buffalo on his way. Ephraim recalled, "I reached the ill-fated train just as the immigrants were camping for the night. The sight that met my gaze as I entered their camp can never be erased from my memory. The starved forms and haggard countenances of the poor sufferers, as they moved about slowly, shivering with cold, to prepare their scanty evening meal was enough to touch the stoutest heart. When they saw me coming, they hailed me with joy inexpressible, and when they further beheld the supply of fresh meat I brought into camp, their gratitude knew no bounds."[13]

Bringing the suffering immigrants into the valley was difficult. Many of the women were widowed and the children orphaned. Several could not walk because of frozen feet and legs. When shoes and stockings were removed from the feet of fourteen-year-old Maggie Pucell and her ten-year-old sister Ellen, the skin came off. The dead flesh was scraped off Maggie's feet, but Ellen's were frozen so badly that amputation just below the knees was necessary. The Willie Company arrived in Salt Lake City on 9 November, and the Martin Company dragged into the city before cheering Saints on 30 November. In December, members of the independent wagon

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grow in the gospel.

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Handcart companies

| Leader | Crossed Plains |
|---|---|
| 1. Edmund L. Ellsworth | 1856 |
| 2. Daniel D. McArthur | 1856 |
| 3. Edward Bunker | 1856 |
| 4. James G. Willie | 1856 |
| 5. Edward Martin | 1856 |
| 6. Israel Evans | 1857 |
| 7. Christian Christiansen | 1857 |
| 8. George Rowley | 1859 |
| 9. Daniel Robinson | 1860 |
| 10. Oscar O. Stoddard | 1860 |

trains, who had rested at Fort Bridger, reached the valley.

Over two hundred members of the two ill-fated handcart companies were buried in frozen graves before they could reach Zion. More people died in these two companies than in any other immigrant group in the United States. The fault was not in the method of travel, but was the result of a combination of many unusual and largely unforseen circumstances. In subsequent years the Church sponsored five more handcart companies, and each of them arrived in the valley without undue hardship.

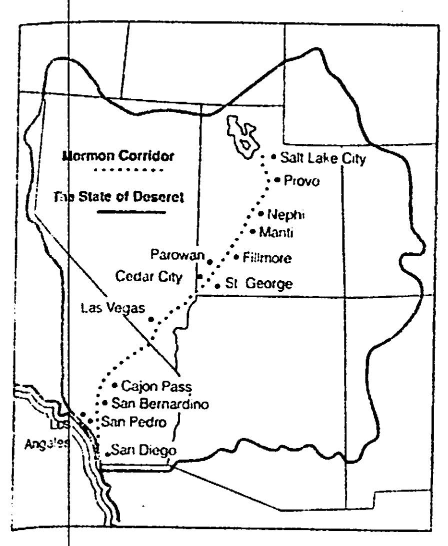
## Colonization Expands

When immigrants arrived in Salt Lake City, they were usually met as they emerged from Emigration Canyon and escorted to a city block named Emigration Square. Brigham Young or some other Church leader welcomed them, and wards in the city treated them to a well-deserved celebration feast. After a few days of being cared for by the local Saints, these new arrivals were sent to other communities or were given land and work in the Salt Lake City area. Especially in the early years, the immigrants were usually assigned a location, often based on a correlation between their skills and the needs of the various communities. Between 1847 and 1857, over one hundred towns were founded and colonized.

Following the work of Parley P. Pratt's Southern Exploring Company in 1849–50, Church leaders began establishing communities along the "Mormon Corridor" on the line of mountains leading southwestwardly toward southern California. The first of these were Parowan, an agriculture center, and Cedar City, the headquarters of the "iron mission," both founded in 1851. By 1853 nearly all the sites recommended by the Southern Exploring Company had been settled.

San Bernardino, in southern California, was also founded in 1851. It was designed to serve as a base of supplies and a receiving station near a Pacific port. Elders Amasa Lyman and Charles C. Rich of the Quorum of the Twelve presided over the colony, which grew to some seven thousand people by 1857. Plans to bring the European Saints around South America's Cape Horn and through San Bernardino up the Mormon Corridor to Salt Lake City never materialized because ships could not be chartered. Some of the Saints from Australia, New Zealand, and the South Pacific islands, however, did come via San Bernardino. Brigham Young eventually came to doubt the wisdom of having such a large center in California. In 1857 members of the colony were called home, partly because federal troops were approaching Utah and partly because the colony was experiencing internal dissension and problems with non-Mormon neighbors. Some residents of San Bernardino did not respond to the prophet's direction and remained in California.

The expansion of the settlements was also influenced by missionary work among the Indians. Soon after the founding of Cedar City, groups were




The route through southern Utah across Nevada and into southern California was known as the Mormon Corridor. A string of settlements or forts along this route provided shelter and protection for the traveler all the way to the Pacific Ocean.

"White Out
for offi